

SALUTATION

Of Love and Good-Will

Heart (W.) TO
PROFESSORS:
O R,

A tender Invitation and Call unto all People, in whose hearts there hath been, and still is, some true desiring, and breathing after the Lord God; who hath long been hunting abroad amongst the many Forms and Likenesses, and have been running from one broken Cistern to another, and have been long spending their money for that which is not bread, and their labour for that which hath not rightly satisfied their Souls: for them to retire inward unto that in their own hearts, which is the Authour of the desiring in them after God, even the pure Spiritual light of Christ Jesus in their own Consciences, which will lead and bring them (that doth it follow and obey) unto the well-spring of Life, the fountain of living Water, (where they may drink abundantly and be satisfied) unto the fould of everlasting Rest, unto the fresh Pastures of life, where they may feed and lie down, and enjoy true rest and satisfaction for their Souls.

From one whose tender Soul (in Spirit) doth travel for the prosperity of *Sion*, even that her waste places, and wildernesses may be made glad, and that her deserts may rejoyce, and come to blossom as a Rose; that joy and gladness may alone be found in her Thanksgiving, and the voice of Melody, and the days of her Mourning be wholly over.

The 2d Month, 1664.

A Friend to all people, *William Bennit.*

Printed in the Year, 1664.

*A tender and unfained Salutation of
Love and Good-will to Professors, &c.*

THe Lord God Almighty, hath, and is a looking down upon the Sons and Daughters of Men, and hath, and doth, behold many of them, even as poor scattered Sheep without a Shepheard, wandering as in the Desarts and waste howling Wilderness, wandering as upon the barren Mountains, and dry heaths; hungry and thirsty, their souls unsatisfied, seeking diligently for food upon the barren Mountains; running from Mountain to Mountain, and from Hill to Hill, and cannot find that Food that will truly satisfy their hungry Souls; and running from one broken Cistern to another, and cannot find one drop of water that will truly refresh their thirsty Souls; who are seeking the living God amongst the dead Forms, and seeking the Meat among the Shells, and the Substance among the Shadows, and cannot find that which they seek after, nor enjoy him whom their Souls longeth for; seeking rest, and can find no true Rest; desiring to know where the Lord God (the good Shepheard of *Israel*) feeds his Sheep and Lambs, and where they lie down in quietness, and rest free from the fear of Evil.

And this the Lord God of pity hath seen, and in his Infinite tender bowels, hath been (and now

Ezek. 34. 11,
&c.

is) moved with yearnings of pity and compassion towards them, and for his own Seeds sake he hath, and is (in Mercy to them) stretching forth the Hand of his loving kindness unto them; to gather (in one) the scattered, to gather together (in one) the dispersed; to bring whom the wanderer, and the prodigal (that hath long fed upon the husks among the Swine) to the Fathers house of plenty, where there is bread enough, and water faileth not.

Psal. 14 7.

Psal. 1. 8, 9.

Yea, the Lord God Almighty, of Heaven and Earth, hath, and is lifting up an Ensign for the Nations, and hath, and will assemble the out-casts of *Jacob*, and the dispersed *Judah* from the four corners of the Earth, and hath, and will return the Captivity of his People; and then *Jacob* shall be glad, and *Israel* shall rejoyce in him (the steem of *Jesse*) which doth and shall stand for an Ensign of the people, and unto him doth, and shall the Gentiles seek, and his rest is, and shall be, sweet and glorious to the poor, for whom he will Judge in Righteousness, and Reprove with Equity for the meek of the Earth; who will smite the Earth with the Rod of his Mouth, and with the breath of his Lips will he slay the Wicked, and Rule the Nations with his Iron Rod; and break the Heathen to pieces like a Potters vessel; who hath Righteousness for the girdle of his Loins, and Faithfulness the girdle of his reins; who hath on the Breastplate of Righteousness, and a Helmet of Salvation on his Head; who hath put on the Garment of Vengeance for cloathing, and is clad with

with Zeal as with a Cloak; who with the two-
 edged sword that proceedeth out of his mouth, makes
 War in Righteousness, who hath on a Vesture
 dipt in blood, and his Name is called the *Word* Rev. 19. 13.
of God. This is he whom the Lord giveth for
 a Covenant of the people, and for a light of the Iſa. 42. 6, 7.
 Gentiles, to be his Salvation to the ends of the Luk. 2. 30, 31,
 Earth, to open the Blind eyes, to unstop the Deaf 32.
 ears, to cause the tongue of the Dumb to sing, and Iſa. 35. 5, 6, 7.
 the Lame to leap as an Hart; to cause water to and the 1.
 come forth of the Desert, and streams in the Wil-
 derness; to cause the parched ground to become
 a pool, and dry heaths springs of water; to make
 the Wilderness and the solitary place glad, and
 the Desert to rejoyce, and blossom as a Rose;
 who is anointed of God to Preach glad Tidings
 to the poor, to bind up the broken hearted, to
 proclaim Liberty to the poor Captive, and to
 comfort the Mourners in *Sion*; to give beauty
 for ashes, the oyl of Joy for Mourning, the gar-
 ment of Praise, for the Spirit of heaviness; that
 they may flourish as Trees of Righteousness of the
 Lords own planting, bringing forth fruit unto him,
 that he (in and through them) may be glorified. 1 Sam. 2. 4, 5
 He brake the bowes of the Mighty, and that 6, 7.
 which is weak and feeble, he girds with Strength
 and Courage; the Full and Rich, he causes to hire
 out for bread, and causeth the hunger of the hun-
 gry to cease; who causeth the barren to bear se-
 ven, and she that hath had many children; to wax
 barren and feeble; he woundeth and healeth,
 he killeth and causeth to live, he bringeth down,
 and

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and raiseth up, even the poor he raiseth out of the dust, and the beggar from the dunghill, to set them among Princes, and to inherit a Crown of Glory.

Rev. 21:7, 5.
Isa. 65. 17.

This is he, who maketh all things a New, and causeth all old things to pass away, who causeth the old Heavens, and the old Earth to pass away, and dryeth up the Sea; and creates a new Heaven, and a new Earth, wherein dwelleth Righteousness; this is he which worketh the strange work, the marvelous work, which causeth the ears of those that hear thereof to tingle: This is he who is the strong Arm of Gods Mighty Power, which is stretched forth towards the helpless, to deliver the poor and needy out of the hand of him who is too strong for them; The Arm of Gods Salvation, which he is making bare before the eyes of the Captives, that they may see him, and come unto him who is Mighty, upon whom help is laid to deliver them, and to save to the utmost them that come unto him; this (as I said) is the hand of Gods loving kindness, which in mercy is stretched forth towards you, who cannot be satisfied with the husks, shells, and shadows, but thirst and desire after him the Substance, the living Bread which the living Soul feeds upon and lives, and grows up thereby into Eternal life.

Isa. 52. 10.

Luke 2, 29, 30.

Ah dear People! this is the Salvation of God whom I declare of, and Salvation is not to be had in another besides him, who is the Immortal word of Eternal life which abides for ever; which was in the beginning before the visibles were, by whom all

all things were made, whither visible or invisible, Joh. 1. 1. and so to the 9. 11
 and without him was nothing made that was made;
 and in him (the Word) was life, and this life is
 the light of men, and he is the true Light that
 lighteth every man that cometh into the world;
 and was in the world, and the world knew him
 not. *He came unto his own, and his own received
 him not, but unto them that received him, he gave
 power to become the Sons of God.* Who had a
 body prepared him, in which he suffered the Will
 of him that sent him; who was born of the Vir-
 gin Mary, whom King Herod sought to destroy,
 who was Circumcised the eighth day, and like-
 wise baptised by John the Baptist, who likewise
 eat the Pascheover with his Disciples, (for he came
 to fulfil all Righteousness) who was betrayed by
 Judas, who was judged to die by Pontius Pilate,
 who was Crucified without the Gates of Jerusa-
 lem, who was laid in a Sepulcher, who rose again
 the third day according to the Scriptures, who
 ascended up into Heaven, and sitteth at the Right
 hand of God, who is glorified with the same
 Glory that he had with the Father before the
 world began; who came again unto his Disci-
 ples according to his promise; who said unto
 them, *I will not leave you comfortless, I will come
 to you: I will send you a Comforter that shall* Joh. 14. 16,
 18, 26.
abide with you for ever, even the Spirit of Truth.
I am the Truth (saith Christ) whom the world can-
not receive, because it seeth him not, neither know-
eth him; but you know him, for he dwelleth with
you, and shall be (Mark) in you; yet a little while,
and.

and the world sees me no more: (Mark this) you who are so much gazing and looking for his coming without, (but still fail of their expectation) that you know not his coming within you, to be a Comforter. But you see me, and because I live, you shall live also, (saith Christ to his Disciples) and in that day you shall know that I am in the Father, and you in me, and I (Mark) in you; and he the Spirit of Truth, shall lead you into all Truth, and shall teach you all things, and shall shew you all things to come, and bring all things to your remembrance that I have said unto you, and shall reprove the world of Sin, of Righteousness, and of Judgement: And his Disciples according to his command, waited at Jerusalem until they were indued with power from on high, and had received the promise of the Holy Ghost, the Spirit of Truth, which caused them to speak the wonderful things of God, as the Eternal Spirit of Truth gave them utterance; and then they were come to witness his Word fulfilled, when he said, He dwelleth with you, and shall be in you; and this is the immortal Word which was in the beginning, which Paul (who witnessed Christ the Son of God revealed in him, and was by him the Eternal Spirit, made an able Minister of him) Preached (to wit) Christ within, who said, None should need to ascend, that is, to bring Christ down from above, or to descend, that is, to bring Christ from beneath, &c. but the word (to wit Christ) is nie thee in the heart, and in the mouth, to be obeyed and done: and this is the Word of Faith that

Luke 24. 19.
 Acts 2. 4.

Gal. 1. 15, 16.

Rom. 10. 6, 7, 8

that *Paul* preached nigh to the heart, *Even Christ in them the living hope*, (that was as an Anchor to their Souls, sure and stedfast) *the hope of Glory.*

And *Paul* exhorted the *Corinthians* to examine 2 Cor. 13. 5. themselves, and to prove themselves whether they were in the Faith; whether they knew not Christ to be in them, except they were Reprobates. And *John* in his writing to the Saints, reminds them of that within, which they had heard from the beginning, and says to them, *Let that remain in you*, (to wit, The word which was in the beginning) *which you have heard from the beginning, and if it shall remain in you, ye shall continue in the Son and in the Father*: and tells them, *That they should not need that any man should teach them, but as the anoynting which they had received of God abiding in them, should teach them*, which was the Truth, (to wit) *Christ the Truth in them, the anoynted, the anoynting*: And as he had, and did teach them, so they were to abide in him; *so they knew Christ in them.* The Saints came to witness the Power of God within, the Truth within, the Word nigh in their hearts, the Spirit of God in their inward parts, by which they were led, and guided; taught, and instructed: *For so many as are the Sons of God, (saith Paul) are led by the Spirit of God; and he that hath not the Spirit of Christ, is none of his*: and this gave them an understanding in the things of God, even the Spirit of God; *For no man knows the things of God, (saith Paul)* 1 Cor. 2. 10, *but by the Spirit of God, through which he was* 11, 12.

made an able Minister of the New Testament, not of the Letter, but of the Spirit which giveth life. And he Preached the everlasting Gospel, Christ the Power of God, the Word nigh in the heart, and said, If our Gospel be hid, it is hid from them that are lost, in whom (Mark) in whom the god of the world (the Prince of the power of the Air, that wicked spirit, that worketh in the hearts of the children of disobedience) hath blinded their minds, lest the light of the glorious Gospel (Christ Jesus) should shine in, and unto them: But God, who commandeth light to shine out of darkness, hath shined (Mark) in our hearts, to give us the knowledge of the Glory of God in the face of Jesus; and we have this treasure in the Earthen vessel, that the glory may be of God, and not of us: so the Saints Preached up Christ (the Word of Life, the Light, the Truth) within, and said, That which is to be known of God, is manifest in them: and Paul says, That the manifestation of the Spirit, is given to every man to profit withal; and the free Grace of God, saith he, (Mark) that bringeth Salvation, hath appeared to all men, teaching us, that we denying ungodliness and worldly lusts, should live soberly, righteously, and godly in this present world.

And the Saints, they witnessed their reconciliation, and were born again; they felt and knew that in themselves, of which they were born again, even Christ in them, the Seed incorruptible, the Word of God, which lives and abides for ever, by which they were begotten again unto God,
and

Rom. 1. 19.
1 Cor. 12. 7.
Tit. 2. 11.

1 Pet. 1. 23,
24, 25.

and quickened by the Word of life; even they who were once as dead stones, were raised up as living Children unto *Abraham*; and so they came to taste that the Lord was good and gracious, to taste and handle of the Word of Life, and to feed upon the Bread of Life, and to drink of the Cup of Blessing, and so by one Spirit were baptised into one body, and were made to drink into one Spirit, wherein they worshipped and served the Lord God, and had Unity with the Lord, in and through the Eternal Spirit; and Unity one with another, which united their Souls unto each other, and unto the Lord God over all, blessed for ever. 1 Cor. 12. 13.

Ah, dear people! you in whose hearts there is true desires, and secret thirstings after the living God, where-ever ye are scattered among the many Sects and people, towards you doth my soul, doth my tender soul yearn and stream with love and good-will; and for your sakes dear people, doth my Soul travel in the womb of Supplication, that you might come to enjoy that which you are seeking after, and come to possess that you are thirsting for; and for your sakes mostly is this written, in tender bowells of unfeigned love and pity to your souls.

And dear people, you that have true desires in you after the Lord, and hath been seeking of him, where you cannot find him; and hath been running from Mountain to Hill, and from Hill to Mountain; from one broken Cistern to another, from one dead Form to another, but still are unsatisfied, and are sensible, that you still (notwith-

standing your long profession and confession of God and Christ in words, and notwithstanding your practicing somethings that you read of, which the Saints once performed in obedience of the Spirit of Truth which led them thereto) want the feeling enjoyment of the Love and sweet Peace of God; and go groaning daily under the burden of the bondage of sin and corruption, and desires to be set free therefrom. Oh, dear people! retire, retire with your minds inward, you who hath been seeking a God a far off, and hunting after the Lord without, retire to within, and wait to know the Lord God near you, to know his pure Truth in your inward parts, his pure Spirit in you, to lead and guide you, teach and instruct you; for God is a Spirit, and his teachings are spiritual; he must be known in Spirit, worshipped in Spirit and in Truth, not at the Mountain, neither at Jerusalem, not in this set Form, nor the other Form, *As to here, and to there,* but in the Spirit is the Lord God known and worshipped aright, by them who are born of the Spirit: And so the Spiritualized people, who are born of the Spirit, and lives in the Spirit, and are taught and led by the Spirit of Truth, these are the peculiar people who Worship the God of Truth (who is a Spirit) in the Spirit and in the Truth; and these are acceptable Worshipers with the Lord, who own no Worship but his own which he teacheth his people by, his Spirit; and they that is ignorant of the Spirit of God, they are ignorant of the true Worship of God which is in the Spirit; and although such
may

Joh. 4. 21, 22,
23, 24.

may seem to Worship God, yet their Worship is
 not of God, nor accepted with God. It is the pa-
 rished Sons of *Leuy* (who hath passed through the
 fire, that are purged even as gold is purged and try-
 ed, and as silver is tryed by him (the Light of *Isra-*
el who is as a Refiner's Fire, and like Fullers' Sope)
 that can offer unto God an Offering in Righteou-
 ness, and their offerings is pleasant unto the Lord;
 but the polluted Sacrifices, the halt, the blind, and
 the lame, is abomination unto the pure God of pu-
 rity, who is Blessed, Blessed forevermore.

Mal. 3. 1, 2, 3, 4.

Isa. 10. 17.

And dear People, who have desires in you after
 the Lord, towards you doth my bowels yearn,
 whereever you are scattered among the many Sects
 and heaps, this is a tender invitation unto you that
 hath been spending your money for that which is
 not bread, and your labour for that which hath not
 yet satisfied your Souls; but still you are a thirsty
 for want of drink, and an hungry for want of food.
 Oh, dear people! retire inward, retire inward, hunt
 no longer abroad, run no longer from one broken
 Cistern to another; wait no longer at the Wells that
 men have digged, draw no longer at them, for
 still you thirst again. But oh! retire to within,
 turn your minds inward, and wait to find and feel
 that in you, which you so carefully (with sorrow)
 hath been seeking without you; even to know Ja-
 cob's Well in you, which hath been dammed up with
 Earth by the uncircumcised, whilst you have been
 hunting abroad; therefore turn your minds inward
 to feel the gift that Christ gives; the Water that he
 gives, saith Christ to the Woman of *Samaritan*, The
 water

John 4. 14.

Water which I will give thee, shall (Mark) be in thee a Well of water springing up unto Eternal life. So the Water that Christ gives, it's within him; therefore turn inward to his pure Gift in your own Hearts, to his pure Light in your own Consciences, for that comes from him, and leads unto him (them that doth it love, follow, and obey) the Fountain of living Water, who satisfy the thirst of the thirsty, and feedeth the hungry with good things.

Mar. 11. 18.

29, 30.

Ila. 55. 2, 3.

Therefore retire inward in your minds, and come unto him, and learn of him who is meek and low in the heart, to wit, *Christ in you, except ye be Reprobates*: hearken diligently unto him, and eat ye that which is good, (no longer feed upon the husks) and let your souls delight themselves in fatness: come unto him, encline your ear, hear and your Soul shall live, and enter into Covenant with him who will be your God, and you shall be his people.

And so dear people, it is not enough for any to have a profession, and a talk of God and Christ in words, without the enjoyment and possession of him: It is not enough to confess and believe that Christ died at *Jerusalem* for sinners, and he hath done all for you, &c. for the drunkard and the swearer will say as much as this, and make a confession of Christ in words as many professors do, who say, *They are justified by Christ, and he hath done all for them*; and yet they are still in their sins, in the pride, covetousness, vanity, pomp, and vain glory of the world, in it's vain customs, inventions, and traditions, seeking and loving it's honour

honour and respect, seeking and loving the praise of men, more than the praise of God. But dear people, it is not enough to confess Christ without, and say you believe in him, &c. except you come to know him made manifest in you to destroy the works of the Devil; for your professing and confessing of Christ dying at Jerusalem, &c. doth not cleanse your Hearts, nor sanctifie your Souls, nor purge your Consciences from dead works, to serve the living God in newness of life; but still you see you are bond-slaves unto sin and corruption, and led captive with the lusts and desires of your own hearts; and it will be so dear people, until you turn your minds inward, to the pure light of Christ in you, that doth discover the sin and corruption of your own hearts; and as you come to believe in that, to love and follow that, you will come to feel and find the working out of the old leaven of sin, iniquity, and corruption, and working you into its nature, and so come to see, and feel, and witness (not only a talk of it) your Regeneration wrought by Christ in you the Immortal Word, to be born again of it, the Seed incorruptible, which must be known within to bruise the Serpents head, the god of the world, the wicked spirit that leads man into sin, which hath been exalted in the heart of man, and hath been Lord, Head, and King there; and the holy Seed, the pure life, that hath suffered, that hath been oppressed, even as a Cart is oppressed with sheaves, that hath been pierced, wounded, and crucified; the Just hath suffered for the Unjust; he hath long been a man of sorrows, and

and largely acquainted with grief; he hath been
smitten, and they have esteemed him not; but
oh! he hath been wounded for, and by thy trans-
gressions; and bruised by, and for thy iniquities;
he hath borne thy iniquity, whilst thou like a sheep
hath gone astray, and followed thy own way.

But oh! now return unto the good Shepherd,
who lay down his life for his Sheep, and gather-
eth the scattered into the fold of Rest, where he
feeds them, and causeth them to lie down in the
fresh Pastures of life, where none can make them
afraid, and feed, and sup with him, who is their
daily Bread, their Life, their Rest, their Joy and
Delight.

So dear people, whose desires are after the Lord,
but are seeking for Salvation, and after a God a-
far off, I beseech you to return inward (because I
ferently desire that your Souls might come to
taste of the love and sweet peace of my God, which
is that which would satisfy your Souls) and to take
heed to that in your hearts, which as light shineth
in a dark place, discovering unto you the deeds
of darkness, and the works of the night to be evil;
and fear not, that that will deceive ye, for it is
the first word of Prophecy, unto which you do
well to take heed; until the day dawn in your
hearts, and light shine out of darkness, and wholly
extinguish the night; and give no heed to them
who speak evil of the way of the Lord, and counts
Truth to be error, and Light darkness; even as the
professing Jews, they boasted of *Moses* and of the
Law, and of the Prophets, but when he whom *Mo-*

ses

ses and the Prophets prophesied of, whom the Law did figure out, who fulfills the Law, who was the life of *Moses* and the Prophets, came unto them, they hated him, and said, *We know that God spake by Moses, but as for this fellow, we know not whence he is; he is* (said they) *a Gluttoner, a Wine-bibber, a friend to Publicans and Sinners; he through Beelzebub the Prince of Devils, doth cast out Devils, &c.* And truly I may say, (not out of a prejudice mind of Enmity towards any, for my Soul bears love and good-will towards all men) that it is (as it were) the same now with many of the Professors in this age, who (as the *Jews* made a large boast and profession of *Moses*, the Law, and the Prophets, and hated him the life of them) doth make a large boast of Christ in words, and of his dying at *Jerusalem*, (which I believe he did, according as the Scripture testifies) and that he hath done all for them, and if they can but believe it, that is enough, &c. And yet whilst they are thus professing him in words, behold many of them are enemies to his Life, and so enemies to him whom they boast of, who is the Word that was in the beginning, in whom was life, and his life is the light of men: *The true light* (saith *John*) *that lighteth every man that cometh into the world;* which the Professors saith is a natural light; that which convinceth wicked men of sin in their own hearts, and judg them for evil doing; it is a natural light say the Professors, and so call the life of the Word, which is the light of men natural; it's a natural conscience say some, it's an insufficient light, it's a common grace, &c. so common it is indeed, that (as *Paul* says) *it hath appeared unto all men, even that grace that bring Salvation:* may some blas-

Mat. 9. 19.

8. 4. 8. the

24. 11. ch.

19.

John 1. 9.

Tirus 2. 11.

5. 10. & 36. blasphemously will presume to say, it's a spirit of delu-
 sion, a spirit of error; and these are under the wo, vvho
 call the Truth error, and the Light darkness, and the
 Good evil; and these one day shall know their blas-
 phemy, and their words shall become their burden;
 and these are in great darkness and ignorance indeed,
 thick darkness fills their habitation; even the darkness
 of *Egypt*, that may be felt; and it is hard indeed for
 such to be brought into the pure light and unchangable
 Truth of God; although with the Lord God Almighty
 nothing is impossible; and these like the Scribes and
 Pharisees, who (although they professed God in words,
 and said they had our Father, even God) sought to
 2. 23. 13. shut up the Kingdom of Heaven from men, and would
 neither enter in themselves, nor suffer them that would:
 and so these, while they profess Christ in words, they
 speak evil of his Light and Truth, and will neither own
 it themselves, nor suffer (as much as in them lie) them
 that would; but cries out, take heed, beware of the
 light the *Quakers* prate of; it is darkness, say they, it
 will deceive you, and delude you, and lead you into
 Error, &c. But let all people know, that the light
 (which the people of God, called *Quakers* speak of,
 and in bowels of love direct peoples minds unto) is the
 1. 1. & 2, 3, 9 Life of the Word, which is Immortal, Eternal, Perma-
 nent, Divine, and Immutable, and not Natural.

Thou who ever thou art, and whatever by men thou
 be accounted of, that doth make a large profession of
 God, Christ, and the Scriptures of Truth in words, and
 doth hate, and speak evil of the Light, the true Light,
 that lighteth every man that cometh into the world,
 thou art a hater of God and of Christ, and art of An-
 tichrist,

vic Christ, against Christ; although thou professe him in
 words, and say thou art saved by him, and justified
 by him, &c. yet if thou hate his light in thy own
 Conscience, which doth check thee for evil doing,
 and prick thee for thy sins in secret, thou art in enmity
 to him, and condemned by the Light, and not justifi-
 fied; and thy confession of Christ in words, will not
 save thee from his Righteous Condemnation, whilst
 thou hate his pure light in thy Conscience, and thy
 profession is for the fire, and unto the Light thou
 must come before thou canst find true peace with the
 Lord God. Yea, what ever thou art, who art climbed
 and a climbing up thy Imaginations, and a soaring up
 aloft with the god of the world, (the Prince of the
 power of the Air) above the light (the door into the
 fold) striving to enter into the fold, and not by the
 door, (to wit) the Light, thou art the Thief and Ro- Jeh. 10. 1
 ber, who run before Christ, the Light, the Door into
 the Fold; and thou must come down, come down,
 to that which appears a small thing in thy eye, (who
 art swell'd big in thy fleshly wisdom, from which the
 things of Gods Kingdom is hid) even to that which 1 Cor. 1. 2
 thou counts a foolish thing, a weak, a poor thing, not 29. 30, 31
 worth the minding or heeding; but this is it (the fool- 19. 10, 11
 ish thing in the eye) that is to confound thy wisdom,
 and turn it into foolishness, that so thou becoming a
 fool, may be made wise in it: This is the weak thing
 (in thy eye) which is to confound thy strength, and
 make thee weak, that thou may be strong in it; and
 the poor thing in thy eye, which is to rob thee of all
 thy Riches, that thou becoming poor, in it may be
 made Rich; so where is the Wise, the Rabby, the

Scribe, the Disputer of this world? Hath not God made foolish the Wisdom of this world? for the world by wisdom know not God; and so the boaster is excluded, that God may have the Glory, and all flesh abased, and silent before him, who of God is made unto his Saints (that love his Light, and are led by his Spirit,) Wisdom, Strength, Power, Righteousness, Justification, and Redemption, who have the heavenly Treasure in the Earthen vessel, that the glory may be of God, who is worthy of all Glory and Praise for ever.

So heed not (dear people, you who have any desire in you after the Lord) what this man, or the other, saith of the Light; but love the Light, and take heed unto it, for that which judge and condemn sin in you, (which is that which separate you from the Lord, and hinders your peace with the Lord, and is the cause of your burden and sorrow) this you shall not need to fear will delude you; That is a spirit of delusion, that leads into sin and evil, beware of that; but that which re- proves you for evil in your own hearts, and manifest the deeds of darkness, take heed unto it, for that is the Light that doth make manifest darkness; that which is reprovabie, is made manifest by the Light; for what ever make manifest, is Light, and that will not onely make manifest the sin and evil, but as you come to turn your minds in unto it, and love, and follow it, it will save you from your sins, and redeem your minds and souls, unto God; for who receive his Light, his pure Grace in them, they receive power, through it to become the Sons of God; for through his Grace doth he manifest his power in them, that believe in the Light,

to the drawing of their hearts and minds out of the ungodliness and *worldly* lusts, and to the teaching of them to live soberly, and righteously, and godly in this present world; and thus the free Grace of God bring Salvation to their Souls. And so dear people, thus, you who come to believe in the Light, to love and obey the Light in your own Consciences, will come to feel and witness the work of the Lord God in your hearts, the working and operation of the Word of Life, to the casting out of the Bondwoman and her son, which is not to inherit; to the binding of the strong man, and casting of him out; yea, the Old man with his deeds Eph. 4. 20, 22, 23. is to be put off, and you renewed in the Spirit of your minds, and the new Man is to be put on, who after God, is created in Righteousness and true Holiness, to put him on, and to bring him forth before all men, the only begotten Son of God, who is full of Grace and Truth, Mercy and Love, Pity and Compassion, Purity and Holiness, and Good-will towards all, who love his Enemies, and do good to them that hate him, &c.

So coming to the Light, Christ Jesus, you come to the Substance, to him, in whom the Figures, Types, and Shaddows end in, and so come to witness him in you, who fulfil all Righteousness; he who is the end of the Law for Righteousness sake, unto them that believe in him; and to be Circumcised in him, with the Circumcision made without hands, by the putting off the body of the sins of the flesh by the Circumcision of Christ, which the outward Circumcision was a figure of; and to witness the Baptism of Christ, which is with the Holy Ghost and with fire, which *Johns.*

3. 30.

3. 11, 12.

Johns Baptism with water outward, was a true figure of; and he bore Testimony unto Christ, the Light of the world, who said, *I must decrease, but he must increase. I indeed baptise you with water, but he (Christ Jesus, who was before me) shall baptise you with the Holy Ghost and with Fire; whose fan is in his hand, and he shall thoroughly purge his floor; the Wheat he shall gather into his garner, but the chaff he will burn up with unquenchable fire.* So the outward water was but a type, the outward washing a type of the inward washing, and inward cleansing, and inward purging, and purifying by the Water of Life, or the Blood of Jesus, that cleanseth from all sin, which is felt thus to work in them who believe in the Light, and walk in the Light; and they come to know that begotten in them, that feeds upon the flesh of Christ, which is the living Bread, upon which the living Soul feed, and is the Substance which the Bread and Wine outward did figure out; which the Manna (that God gave the Israel of old in the Wilderness) was a pure type of the heavenly Manna, the living Bread, which the birth that is born of God, feed upon, and lives thereby, and grows up into Eternal life.

ek. 34. 12,

p 14, 15, 16.

The day of gathering is come, wherein the Lord God of everlasting bowels of Compassion is a gathering the dispersed, and seeking that which was lost, and bringing back that which was driven away, and healing that which was sick, and binding up that which was broken; but the strong and the fat he is feeding with Judgement. The Lord is a gathering people out of the Forms, Shells, and Shadows, wherein many hath long stuck, and is bringing of them to the Substance and life its self, out of the many Sects, and

and heaps, and divers ways, into the one pure path into the one way of Life, Light, Peace, Truth, and Righteousness, who by the one Spirit, hath, and is baptising them who believe in the Light) into the one body, wherein the unity, the oneness, and the fellowship is witnessed; blessed be his Name. 1 Cor. 12

The way of the Lord, is pure and righteous, and unchangable; *I am the Way, the Truth, and the Life*, saith Christ, *the immortal Word, which* (saith Paul) *is nigh in the heart, to be obeyed and done*: This is he, the Light, the Salvation of God, the true Light, that lighteth every man that cometh into the world; who saith, *None can come unto the Father, but by me: I am come a Light into the world*, (saith Christ) *that whosoever believe in me, shall not abide in darkness, but shall have the light of life*. Therefore dear people, love the Light, and believe in the Light while ye have the Light, that so you may become children of the Light, and become heirs of an Inheritance incorruptible, that will never fade away: There is no obtaining the Crown but through the Cross, and this you will come to know, who come to love the Light, and to be taught of him, and to learn of him, who is meek and low in the heart, and to follow him in the strait and narrow way that leads to life, which few there be that finds it, and walk therein: *He that will be my Disciple, saith Christ, must deny himself, and take up his daily Cross and follow me*. This you will come to feel and witness, if you be followers of the Light, a daily denying of self you will know, a denying of your own wills, your own desires, your own thoughts, your own affections, your own words and works, John 14.
Rom. 10.
John 12.
& the 8 ch
Mat. 11. 29.
6. 13. & the
10. 38.

works, your ~~own~~ wisdom and righteousness, and a day-ly taking up the Cross, an hourly living in the Cross; through which you must come to be crucified to the World, its Vanity, its Pomp, Pastime and Pleasures, Sins and Iniquities, vain Words, Works, Fashions and Customes, Inventions and Traditions; so coming to be crucified with Christ unto the world, and to be Baptised into death with him unto sin, you will come to live with him unto God in the life of Righteousness; in whom (then) you will find that Rest, Satisfaction, Joy, Comfort and Peace, which no man can give unto you.

So dear people, who are seeking, and desiring after the Lord God, to find peace and comfort to your souls, this I leave with you; flie not from that which doth judg you in your own hearts for sin and evil, and bring trouble upon you, and sorrow upon you, and woundeth and pierceth you in secret, because of Transgression: I say, love that, flie not from it; for oh dear people! how many is there, that when they have been judged by Gods pure light in their hearts for their sins, when trouble, and sorrow, and distress, hath seized on them because of their sins, which Gods Witness hath set in order before their eyes; then hath they run unto vain helps, and run unto men for help, even to those that could not speak a word in season to them, but hath daubed them up with untempered Morter, and hath endeavoured to heal their wound deceitfully, and hath Preached peace to that which is for judgment, and so thereby they have gotten some kind of satisfaction for a time, until the Lord wounded them again with the Sword of his Righteous Judgments, and then their seeming rest fled away as smoke before the wind, and
sorrow

sorrow and trouble took hold on them again, as pain
 on a Woman in travel ; and then they have run again
 unto that which could not remove the very cause of
 their trouble and sorrow ; they have run to the Scrip-
 tures of Truth, and therein hath found a promise, and
 this they have applied to themselves ; for to get peace
 and rest thereby ; when alas poor hearts, they have not
 been in that state and condition which that promise
 (which they applied to themselves) was unto, and so
 not for them ; and then they have read what the Saints
 once did and performed, and they set themselves to do
 the like, and to imitate them ; and so hereby for a time
 they have gotten some satisfaction, some kind of rest
 and peace, until the Lord God did thunder again with
 Dread, and uttered his Voice with Terror, which cau-
 sed the Earth to tremble, and their habitation to fall,
 and then dissolution came upon them again, and their
 Fig-leave garment came to be rent, and their wound
 greater then ever it was before ; and thus they have
 run from Mountain to Hill, from one Physitian to ano-
 ther for healing, but they were unto them as Physitians
 of no value ; for none of them could rightly heal their
 wounds, until at last, they said in their hearts, *We will
 seek no more unto man, for vain is the help of man :*
 But we will return unto the Lord God who hath wound-
 ed us, and he will heal us ; who hath broken us in
 peices, and he will bind us up ; and so returning to the
 light of Christ Jesus in their *own* hearts, (with which
 the Lord hath *wounded* them for their sins, and brought
 trouble and sorrow upon them for their iniquities, wait-
 ing therein in patience upon the Lord God, in the way
 of his Righteous Judgments, which was set up in their
 hearts)

hearts) they came to feel (through their believing in the Light, and loving the Light by which they were wounded for sin) the cause of their sorrow, and trouble, and wounds taken away by the Blood of Jesus, which is his life, which they came to feel in them, cleansing of them from their sins, and washing of them away; and so the very cause of their wound being taken away, and the corruption purged out, then he (the tender, pitiful compassionate God of Mercy, that in mercy towards them had wounded them) healed them with the sweet Oyl of joy, peace, and gladness; and now these that were mourners, doth rejoyce; and they that were heavy-hearted, are made glad; and beauty is given them for ashes, and the oyl of joy, for mourning; the garment of praise, for the spirit of heaviness; and are become Trees of Righteousness, the Lords own planting, bringing forth fruit to his glory and praise, who hath thus set them free from their sorrow and trouble.

116.8, 13, 9.

These can say, *Good it is to wait upon the Lord God in the way of his Judgment. Lo, this is the Lord whom we have waited for, this is our God; we have waited for him; come let us rejoyce in his Salvation wherein with he hath saved us; he hath redeemed us out of the horrible Pit, out of the miry clay hath he brought us, and set our feet upon a Rock, and hath establish our goings; who filleth our Souls with the fatness of his house, and canseth us to drink of the River of his Pleasure, and to suck and be satisfied with the Consolation of the Breast, and to milk out; and be delighted in the abundance of the sweetness of its verbe.* Oh what! what shall we render unto the Lord, unto the Lord our God for his benefits? Oh! what shall we render unto him for his Mercies?

what

what shall we render unto him for his loving kindness? Oh! let us take the Cup of his Salvation, and drink thereof abundantly; and in the strength of the vigour of its vertue, let us (in the meekness of our hearts, and and in the lowliness and contriteness of our Souls) praise, praise, the Name of the Lord our God, who is worthy of all Glory and Praise, for ever, and for evermore.

A few *words* more unto you dear people, who desire more after the love and peace of God, then the glory and pleasures of the *world*. Dear people, take heed unto that which discover unto you what are your thoughts, whither they be good or evil; for that is it which must redeem your minds unto God; and wait to come to know it to be a stay to your minds, and a stop to your thoughts, and a bridle to your tongues, and to cause a *watch* before your mouth, and to raise a holy fear in your hearts, of offending the Righteous God of Righteousness, in thought, in word, in deed.

And dear people, you have so much depended and relyed upon man for teaching, retire with your minds *inward*, to the manifestation of the Spirit of God in your *own* hearts, and *wait* in it to come to know the Lord God to be your Teacher; that if you should be separated from those that hath been your Teachers, and put into a Hole, a Dungeon, or Cave of the earth for your Consciences *towards* God, and so be separated from all teaching *outward*, you may then feel, find, and *witness* the Lord to teach you, to instruct you, counsel and direct you, comfort and refresh you, even by his pure Eternal Spirit in you; for all the children of the Lord, shall be taught of the Lord, and e-

stablished in Righteousness; and great shall be their peace in the God of their Salvation, unto whom, unto whom be glory, glory, honour and praise for ever, and evermore; for he is worthy, he is worthy, worthy saith my soul, unto whom be glory in the highest. Amen.

So dear people, for your sakes mostly, was these foregoing lines written, in obedience to the tender spirit of love in my heart, which drew me thereunto; and in tender unfeigned love and pure good-will to your souls, who have had, and still have true desires in your hearts after the Lord, and hath been, and still are thirsting and hungering after the way of Truth and Righteousness, and hath been, and still are seeking and hunting among the husks, shells, and shadows, for to find the substance, but still fail of your expectation, and cannot find true and perfect satisfaction, but secretly in your hearts are panting and thirsting after the living water, and are weary of feeding upon the husks, and begin to say (within your selves) to each other, Come, we have been long wandering abroad, hunting after the Lord afar of, seeking of him in this Form, and the other Form, running from Mountain to Hill, from one Man to another, to enquire for him whom our Souls long for; but we still want the true enjoyment of him: And although man hath told us we should find him there in this Way, and in the other Way; in this Form, and in the other Form; in this Ordinance, and the other Ordinance; wherein we have been tossed about, and turned from one broken Cistern to another, but still we want true satisfaction for our souls, for we want the true enjoyment of the, assurance of the Love and Peace of God: wherefore, come let us no longer hunt abroad,

abroad; nor run any longer from one man to another. But oh! come let us retire our minds inward, and in stillness and quietness, in solldness and seriousness; let us wait upon the Lord, and he himself will teach us of his wayes, and lead us into the path of Righteousness, where we shall meet him whom our souls hath long panted after, even as the Hart panteth after the water Brooks; wherefore let us wait upon the Lord, for the Lord is good to the man that waiteth for him, to the Soul that seeketh him. Therefore, come let us both hope, and quietly (without hunting any more abroad) wait to finde and feel in our selves the salvation of the Lord, that so we may in truth come to find, and to say, He is come, he is come, and made manifest in us, whom our souls longed after; and behold his reward is with him, even joy, comfort, peace, rest, and satisfaction to our souls. Lo, this is the Lord, we have waited for him: Lo, this is our God whom we have waited for; now let us rejoyce, and be glad in his salvation, and praise his Eternal Name. I say, dear people, towards you is the opening and yearning of my bowels, in the casting of this my Mite amongst you, in the meekness and humility of my soul, and the God of Heaven (for his own Seed sake) make it a service of good to you.

And then will the (onely) end of my soul herein be answered thereby, who am your friend, and one who desires that you of the barren mountains may be gathered, and brought down into the low valley, into the fresh pastures of life, where you may feed with Gods Babes and Lambs, and lie down in the fold of rest and peace, that you might finde bread in your own houses,

Lam. 3. 1

stablished in Righteousness, and great shall be their peace in the God of their Salvation, unto whom, unto whom be glory, glory, honour and praise for ever, and evermore; for he is worthy, he is worthy, worthy saith my soul, unto whom be glory in the highest. Amen.

So dear people, for your sakes mostly, was these foregoing lines written, in obedience to the tender spirit of love in my heart, which drew me thereunto; and in tender unfeigned love and pure good-will to your souls, who have had, and still have true desires in your hearts after the Lord, and hath been, and still are thirsting and hungering after the way of Truth and Righteousness, and hath been, and still are seeking and hunting among the husks, shells, and shadows, for to find the substance, but still fail of your expectation, and cannot find true and perfect satisfaction, but secretly in your hearts are panting and thirsting after the living water, and are weary of feeding upon the husks, and begin to say (within your selves) to each other, Come, we have been long wandering abroad, hunting after the Lord afar off, seeking of him in this Form, and the other Form, running from Mountain to Hill, from one Man to another, to enquire for him whom our Souls long for; but we still want the true enjoyment of him; And although man hath told us we should find him there in this Way, and in the other Way; in this Form, and in the other Form; in this Ordinance, and the other Ordinance; wherein we have been tossed about, and turned from one broken Cistern to another, but still we want true satisfaction for our souls, for we want the true enjoyment of the assurance of the Love and Peace of God: wherefore, come let us no longer hunt abroad,

abroad; nor run any longer from one man to another. But oh! come let us retire our minds inward, and in stillness and quietness, in sollidness and seriousness; let us wait upon the Lord, and he himself will teach us of his wayes, and lead us into the path of Righteousness, where we shall meet him whom our souls hath long panted after, even as the Hart panteth after the water Brooks; wherefore let us wait upon the Lord, for the Lord is good to the man that waiteth for him, to the Soul that seeketh him. Therefore, come let us both hope, and quietly (without hunting any more abroad) wait to finde and feel in our selves the salvation of the Lord, that so we may in truth come to find, and to say, He is come, he is come, and made manifest in us, whom our souls longed after; and behold his reward is with him, even joy, comfort, peace, rest, and satisfaction to our souls. Lo, this is the Lord, we have waited for him: Lo, this is our God whom we have waited for; now let us rejoyce, and be glad in his salvation, and praise his Eternal Name. I say, dear people, towards you is the opening and yearning of my bowels, in the casting of this my Mite amongst you, in the meekness and humility of my soul, and the God of Heaven (for his own Seed sake) make it a service of good to you.

Lam. 3. 1

And then will the (onely) end of my soul herein be answered thereby, who am your friend, and one who desires that you of the barren mountains may be gathered, and brought down into the low valley, into the fresh pastures of life, where you may feed with Gods Babes and Lambs, and lie down in the fold of rest and peace, that you might finde bread in your own houses,

houses, and water in your cisterns, the oyl in the Cruse that will not fail, but will satisfie your souls in drought, and make fat your bones, that you might become like a watered garden, and like a spring of water, whose waters fail not.

Take this as a Salutation of the love & good will of my soul to you, who am a friend to all people; one that owns and desires to tender, nourish and strengthen the least appearance of God in any; A lover of honesty and uprightness in whomsoever I finde it; but a hater of hypocrisie and deceit: A Traveller in the womb of supplication for the restoring and gathering in of the scattered sheep, and bringing whom the dispierced of the fold, that all may know one sheep-fold, and one shepherd.

From one of the least amongst many of the chosen Generation and peculiar people of God, (called *Quakers*) whose earthen vessel is known by this Name,

WILLIAM BENNIT.

Post-script.

DEar People, you in whose hearts there is some tenderness and conscienciousness towards the Lord God, if you, because of bye ends, and self-interests, and through letting in (by your reasoning and consulting with flesh and blood) the Ravish' fear of man (whose breath is in his Nostrils, and can but (if by God permitted) kill the body). doth consent, and condescend thereby

thereby (for to save your selves from, or out of suffer-
 ings, either by body or estate) to do and joyn with that
 which you are really perswaded in your hearts, is quite
 contrary to the mind and will of God, and so knows it
 to be evil, and also contrary to your own Consciences;
 hereby in so doing, you may engage the Lord God against
 you, (in your fearing man more than God) and come
 to loose your tenderneſs and conscienciuſneſs to God-
 ward, & so hardneſs of heart may come upon you, & so
 you wholly die & wither away (as to all tenderneſs and
 conscienciuſneſs towards God) even as graſs upon the
 house top. But you dear people, in whom there is ten-
 derneſs and conscienciuſneſs towards the Lord God,
 if you be faithful to the Lord in your not joyning with,
 nor consenting to do the thing (for any bye ends, or pri-
 vate interests whatſoever, although it be set up and tal-
 lerated, and compelled to be done by a Law from man)
 which you are in your hearts truly and really perswaded
 is evil, and contrary to the mind and will of God, and
 also contrary to your own Consciences; but rather are
 willing to expose your selves to suffer whatever the Lord
 God of Almighty power, & everlasting strength, (before
 whose Eternal Almightyneſs, and everlasting Powerful-
 neſs, all the strength, and power of the Arm of flesh,
 is even like a puff of smoak before a mighty wind) shall
 suffer man (who to day is, and to morrow is not) to inflict
 upon you; you hereby will even engage the Lord God of
 everlasting bowels, of infinite compassion, (who is and
 will be a strength to the poor, feeble, weak and needy,
 a shadow unto them from the heat, a refuge unto them
 from the storm, when the blast of the terrible One come
 upon them like an overflowing flood) to stand for you,
 and

and to help you in your need ; and in your greatest
straights ; when you (as Peter) be ready to cry, Help,
Lord, I sink ; to appear to and for you in the greatest
measure of his love, who right well knows what you have
need of, to minister strength unto you proportionable to
your tryals. And hereby dear people your tenderness and
conscientiousness may daily increase, and you come to
make conscience of that which you have not made con-
science of, and then you may come to finde and witness
that this day of tryals, sufferings and tribulations is a
blessed day to you, and turneth (through the mercy and
loving kindness of the Lord towards you) for your
good, so that you may come to bless and praise his name
for it, unto whom be praise and glory for evermore ;
But a woful day to Hypocrites, who hath gotten on a
garment of profession of God and Christ, &c. for a
cloak to cover their unrighteousness and deceit, an un-
welcome day to them, a terrible day to them, for it will
stain their crowns, and mar their beauty, and subdue
their strength, and slay their power, and pull down their
strong holds, rip off their sleeves cloathing, pull down
their gay Tombs and painted sepulchres, and their rotten-
ness stink, and nakedness will appear. So be it, so be
it, Amen saith my soul.



THE END.

